

# BLACKIE'S KOH-I-NOOR READERS

M.S.H. THOMPSON



## READER III



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E 409

## A CORAL ISLAND

(See page 38)



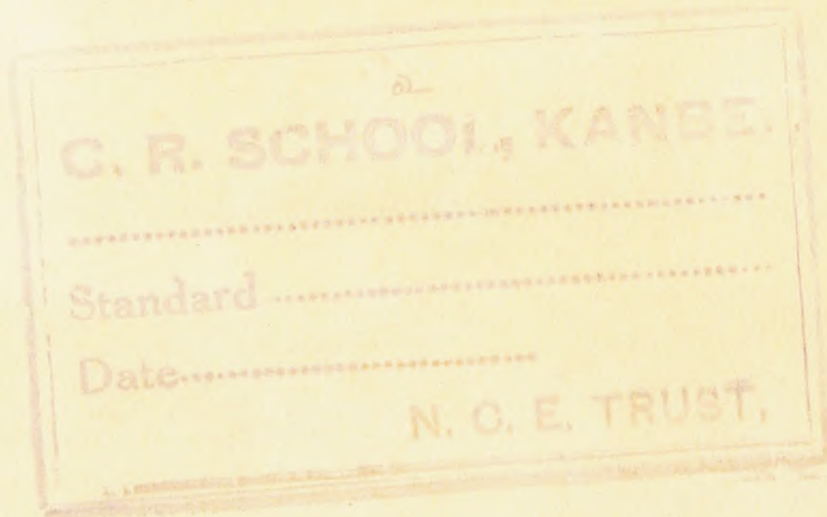
# BLACKIE'S KOH-I-NOOR READERS

## Reader III

EDITOR

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# READER III

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## 1. THE ROUND WORLD

shore	salt	towards'	ourselves'
depth	lake	por'tion	shoul'der
mass	form	sur'face	con'tinent
twice	a'ble	until'	is'land



Here we see a ship sailing on the sea. A strong wind is blowing and is filling the sails. The ship is sailing away from the land. Far away we see part of the shore. It rises high out of the water, and the people on the ship can see it.



But soon they will not be able to do so. As the ship sails away, the land will seem to them to go lower and lower down into the sea, until they will not be able to see it at all. And to the people on shore the ship will seem to do the same thing. We may well ask ourselves why this is so.

Perhaps we have been on a hill, and a man has come up it towards us. First we saw his head and shoulders, then his feet. This was because the land in front of us was not flat, and came between us and the man. Something like this happens when a ship sails away from the shore; the sea comes between us and the ship, and hides it. That is why, after a time, we do not see it; for the surface of the earth is not flat, but round.

The earth is almost like a ball in shape, with water covering the greater part of it. There is about three times as much water as land. The water lies between large masses of land. Some portions of it are large, some are small. The larger portions of water are called oceans, and the smaller seas. The



oceans are very deep. The depth is about three miles in most places, but there are places where it is as much as five miles. The three great oceans of the world are the Pacif'ic, the Atlan'tic, and the Indian Oceans.

Sea water is salt. There are large fresh water lakes in the world; but they form only a very small part of the water that covers the earth.

The larger portions of land are called continents. There are six continents, the names of which are:

A'sia	North Amer'ica	Eu'rope
Af'rica	South Amer'ica	Austra'lia

The largest continent is Asia, the smallest is Australia. You do not see Australia in the map of the world given on the next page. Australia is really an island, because an island is a portion of land with water all round it, and there is sea all round Australia. But Australia is almost twice as big as India, and so is not called an island, but a continent, just as India is sometimes called a continent.





*The people on shore are  
able to see the ship.*

---

About how many times more water than land is there on the earth? What is an ocean? What is the greatest depth of the ocean? Why does a ship that is sailing away from the shore seem to sink lower and lower into the sea? (Because the earth . . . As the ship sails away, the sea comes . . . , and so after a little time . . . )



*Write as one sentence:* The larger portions of water are called oceans. The smaller portions are called seas.

---

*The Simple Sentence.* A sentence is a number of words by which we say something about a person or thing. There are two parts in every sentence: the *subject* and the *predicate*. We *analyse* a sentence when we break it up into subject and predicate. Here are two short sentences for analysis:

1. Hari was reading a book.
2. In front of him, on the table, was his book.

In the first of these sentences the subject comes at the beginning of the sentence, and in the second of them at the end of it.

This is how the two sentences should be analysed:

Hari	was reading a book.
His book	was in front of him, on the table.

In the first sentence the verb is *was reading*, in the second it is *was*. A sentence with only one verb in it is called a *simple sentence*.

*Analyse these sentences:* Hari is not using his pen. It is lying on the table. Near it we see a book. On the book lies a pencil.



## WHO AM I?

My face is as round as yours, little girl,  
But I have no eyes to see.  
My hands are busy the whole day long,  
As busy as they can be.  
Sometimes I speak that you may know  
How fast the hours and minutes go.  
This is a *riddle*. Can you answer it?

---

Reply to this letter as if you were Hari:

23 River Lane,  
Bankipur,  
25th May, 1931.

Dear Hari,

We should be so pleased if you would come and spend the day with us on Saturday. We are going to the wood at the top of the hill, and shall be taking tiffin with us. It should be nice and cool under the trees, and we could play games before tiffin and in the afternoon. Please ask Govind to come too. I hope he is better.

Did you get the book I sent you on Friday?

Your friend,

Jadu.



## 2. THE WAVES OF THE SEA

wave toss noise roar rest'less  
vast loud noisy reach thun'der

The sea is never still; it is always moving. If you look again at the picture of the ship sailing away from the shore, you will see waves all round the ship. The wind blowing over the sea is forming the waves. When a strong wind is blowing, big waves are formed, and they toss about and break on the shore.

Some of us have stood on the shore and watched the waves coming in. The water rises and breaks on the shore with a loud noise, which is sometimes like the roar of thunder. It then rushes up the bank of sand on which we are standing, but soon runs back to the sea. Once more the water rises, and another big wave breaks on the shore. Once more the water rushes up the bank, only to run back again to the sea. On and on the waves come, toss about, and break



on the shore. But they never get over the bank of yellow sand. When they have reached it, they always run back to the sea.

Here is a little poem about the waves of the sea. They are called "restless waves" because they never keep still; all day and all night they roll on and on.

Roll on, roll on, you restless waves,  
That toss about and roar!

Why do you all run back again

When you have reached the shore?

Roll on, roll on, you noisy waves,

Roll higher up the land!

How is it that you cannot pass

That bank of yellow sand?

Hundreds of rivers flow into the sea, and some of them are mighty rivers. Yet the sea is so vast that the water of all the rivers of the world is soon lost in it. "All rivers," says an old saying, "flow into the sea, yet the sea is not full."



*The waves break on the shore.*

---

What does the writer of the poem want the waves to do? What is sometimes like the roar of thunder? What forms waves on the sea?

---

*Stops.* Many stops are used in writing. Some of them are:

- |                      |                  |
|----------------------|------------------|
| 1. Full stop (.)     | 4. Colon (:)     |
| 2. Question mark (?) | 5. Semicolon (;) |
| 3. Wonder mark (!)   | 6. Comma (,)     |

All these stops are used in this book.

The first five stops are used at the end of a sentence; the comma is used sometimes at the end of a sentence and sometimes inside one.

We know that there are two kinds of letters—*capital* and *small*. The first word of a sentence begins with a capital letter; but if the sentence comes after another sentence that ends in a colon or a semicolon or a comma, it begins with a small letter. Why does “it” begin with a small letter here?—

The sea is never still; it is always moving.



## Picture Reading

roof storm vil'lage return' plen'ty  
goat drive amount' repair'



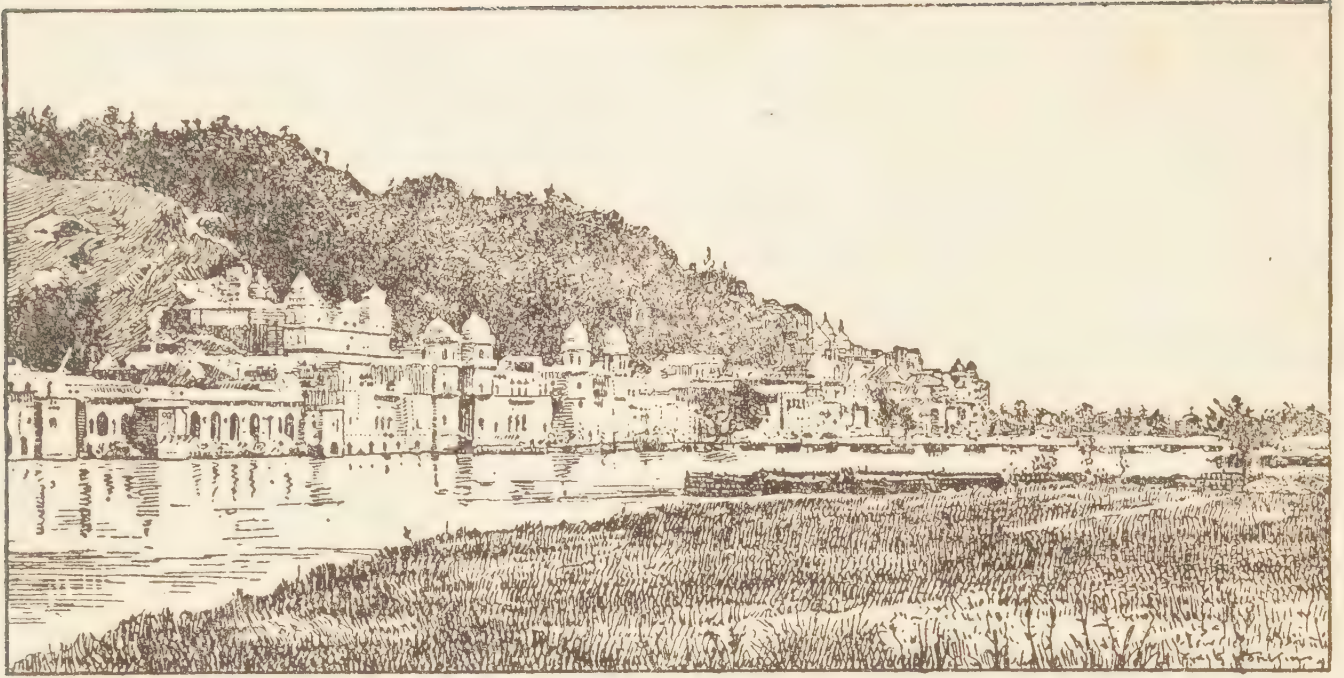
That man, who is a farmer, lives in this village. He has been away from it, and is returning to it. This hut is his. While he has been away, there has been a storm, and the wind has blown some of the roof away. It is all in holes; but the farmer has plenty of sticks and any amount of straw to repair it with. That goat, which you see eating the farmer's straw, is his; so he will not drive it away.



### 3. THE GANGES

moun'tain pil'grim ho'ly tame wide  
 impor'tant vis'it clear fear sin  
 Hin'duism caught bathe swim main

The Ganges rises in the Himalayas, high up among the mountains. It is at first quite a little stream, but soon other streams flow into it, and it grows broad and deep. At Hardwar it leaves the mountains, and comes down to the plains. Here the water is so clear that you can see the bed of the river. Near Allahabad the little stream has become a broad river, and hundreds of boats of every kind and size sail up and down it. Here the Jumna joins it. About two hundred miles from the sea one branch of the river flows down south, and is called the Hugli; another flows south-east, and joins the Brahmaputra, a larger and longer river than the Ganges. Calcutta, the city of palaces, stands on the Hugli. Much of the land between the two main branches of the river is



Hardwar

covered with forests in which wild beasts live.

At its broadest part, in the dry season, the Ganges is three miles wide and about thirty feet deep. In the wet season it flows over its banks, and water covers the country for miles and miles. The villages along the banks of the river now look like hundreds of little islands rising from the water.

The Ganges is the most important river in India. To Hindus every part of its long course is holy ground, though some places are holier than others. Two of the holiest



places on the banks of the Ganges are Hardwar and Benares.

At Hardwar temples rise on the right bank of the river, and stone steps go down to the water. Hundreds of pilgrims come to Hardwar to bathe in the river. At one place tame fish swim about in the water, and are fed by the pilgrims. They are so tame that they come close up to you without fear of being caught.

On a hill rising a hundred feet above the water stands Benares, the Holy City of the Hindus. It has been the home of Hinduism for hundreds of years, and is perhaps the oldest city in India. The wish of every Hindu is to visit Benares, so that he may bathe in the holy waters of the river and wash away his sins. On page nineteen we see a picture of one of the *ghats* on the banks of the river at Benares. There are many men bathing in the water. Others are on the steps. Some of them are going up after bathing in the river, and some are coming down to bathe in it. At the top of the steps,

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on the left, you see a rajah's palace. Many rajahs have built palaces at Benares on the banks of the river. Down near the water you see some tents. In them learned men are teaching the people. You see a number of men sitting and listening to them.

*Calcutta stands on the Hugli.*

---

Where is the water of the Ganges so clear that you can see the bed of the river? Where do we find tame fish? What does the Ganges do in the wet season? To whom is every part of its long course holy ground? What is the wish of every Hindu?

*Write as one sentence:* A hill rises a hundred feet above the water. Benares stands on it. Benares is the Holy City of the Hindus.

---

*Analysis.* In this sentence we may leave out all the words but "Fish swim", and still have a sentence:

At one place tame fish swim about in the water.

The most important word in the subject is a noun or a pronoun, which is called the *simple subject*. The most important word in the predicate is a verb, which is called the *simple predicate*.





THE GANGES AT BENARES

*Analyse these sentences, and say what the simple subject and predicate are:* At Hardwar the river leaves the mountains. The villages along the banks of the river look like little islands. In the tents learned men are teaching the people.

---

#### 4. THE SUN

dis'tant      close      uncloze

The sun that shines all day so bright,  
I wonder where he goes at night.  
He sinks behind the distant hill,  
And all the world grows dark and still.

And then I go to bed and sleep,  
Until the day begins to peep.  
And when my eyes uncloze, I see  
The sun is shining down on me.

While we are fast asleep in bed,  
The sun must go, I've heard it said,  
To other countries far away,  
To make them warm and bring them day.



*bright, brightly. distant, far away. grows, becomes, gets. uncloze, open.*

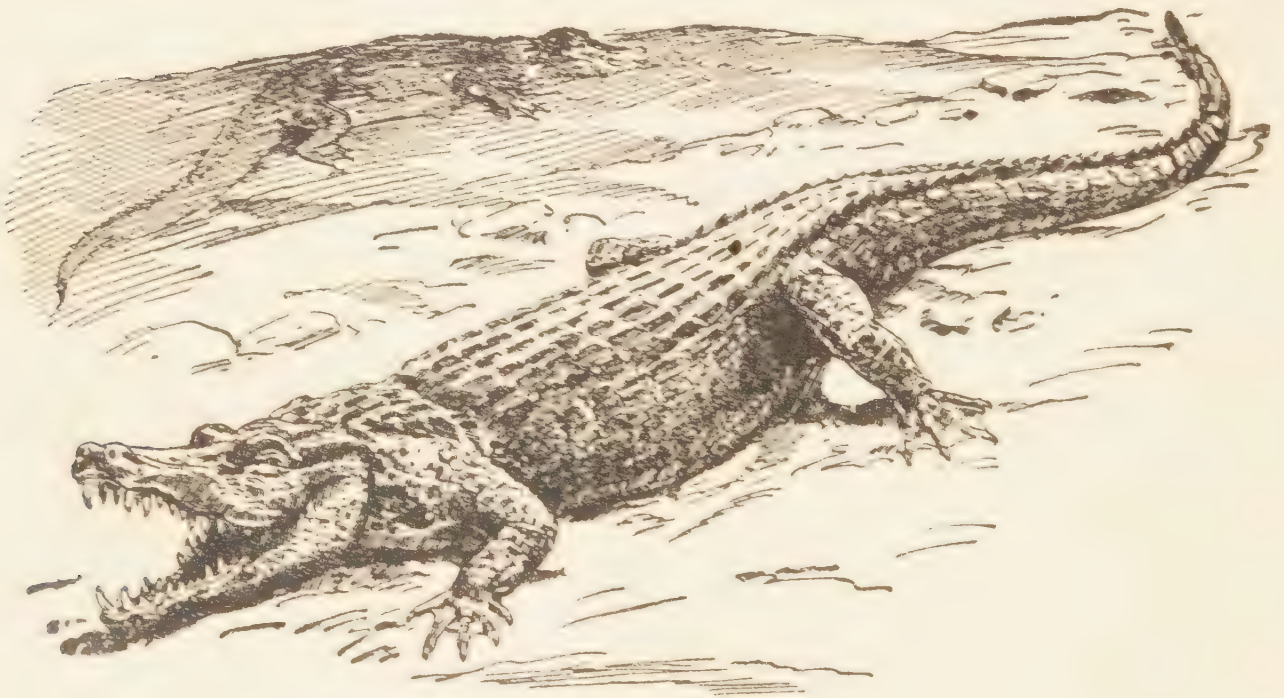
Where does the sun go at night? Where does the child see him set every evening?



This cat has drunk up the milk in the jug, but cannot get its head out; it is caught in the jug. Write a few sentences about what the cat found, what it did, what it wanted to do when it had drunk up all the milk, what it found it could not do, and why.

## 5. THE MONKEY AND THE CROCODILE

calm trust ug'ly fa'ble croc'odile  
fond kept of'ten friend wick'ed  
deal swam sweet peace dan'ger



The ugly creature which we see here is a crocodile. It is on the bank of a river. Crocodiles live in rivers, but often come out of the water and lie on the banks. They live mostly on fish, but will kill and eat any animal that comes to the water to drink.

There is a story about how a monkey



got away from a crocodile. Though it is only a fable, it teaches us to be calm in danger.

A monkey lived in a jambo tree by the river Ganges. He was very fond of the fruit, and the tree was full of it.

One day an old crocodile came up the river bank, and said to the monkey: "I am very fond of jambo fruit. Please give me a little."

The monkey threw him some, and after eating it, the crocodile went away. But he came again the next day, and asked for fruit. Though the monkey gave him a great deal of it, he came again the next day for more, and kept on coming day after day.

After a little while the monkey and the crocodile became great friends.

Then one day the wicked crocodile said to himself: "The heart of this monkey which feeds on jambo fruit all day must be very sweet. If I could get him to come down from the tree, I could feast on his heart."

So he went to the monkey, and said:

“ I live alone on an island in the river. Will you come and visit me there? There are fruit trees of every kind on the island, and there are no monkeys living there, so that you will be able to eat as much as you like in peace.”

“ I should like to come very much,” said the monkey, “ but I cannot swim. How am I to get across?”

“ You can get on my back, and I will take you across,” said the crocodile.

The monkey trusted his friend, and getting down from the tree, he got on the crocodile's back. The crocodile then moved to the water, and swam with the monkey on his back.

Now while he swam, he thought: “ The monkey cannot get away now; so I will tell him I mean to eat his heart.” Then he said to the monkey: “ I am very fond of monkeys' hearts. When we get to the island, I am going to eat your heart.”

The monkey knew that he was in great danger, and he was very much afraid; but



he said to himself: "I must not lose my head. I must keep calm and see what I can do." Then he said to the crocodile: "You say you want to eat my heart. But why did you not tell me so before? My heart is hanging up on the tree. Take me back, and I will get it for you."

The crocodile at once turned round, and swam back to the river bank. When he got there, the monkey jumped off his back, and ran up the tree.

The crocodile waited for him in the water. But finding he did not return, he said: "Well, friend, have you found your heart?"

"I have never lost it," came the reply. "My heart is safe in my body, and I don't mean to lose it. I will never trust a crocodile again. I have learnt a lesson to-day."

*I must not lose my head.*

---

How did the monkey and the crocodile become friends?  
 What did the crocodile ask the monkey to do one day?  
 What did the monkey say? What happened as the

crocodile swam away? Did the monkey lose his head? What did he say to the crocodile? What happened after this? What does this fable teach? What is a fable?

---

*The Compound Sentence.* Here we have two simple sentences making a *compound sentence*:

Once more the water rises, and another big wave breaks on the shore.

Each of the sentences can be analysed; a comma marks the end of the first sentence.

The water		rises once more.
Another big wave		breaks on the shore.

There are three simple sentences in this compound sentence:

On and on the waves come, toss about, and break on the shore.

Commas mark off the first and the second of the sentences; all three of them can be analysed.

The waves		come on and on.
(The waves)		toss about.
(The waves)		break on the shore.

*Analyse:* A strong wind is blowing and is filling the sails. The larger portions of water are called oceans, and the smaller seas. The sea is never still, but is always moving.



# Picture Reading

cliff	beach	dis'tance	fin'ish
bay	knee	schoolboy	appear'
edge	dress	enough'	remain'



Here is a picture of the sea. A boat has come in, and is lying on its side on the beach. The two men have been fishing. There is another boat sailing on the sea. In the distance we see some land. It goes out into the sea, and forms a bay.

There are two schoolboys near the edge of the cliff. They are both nicely dressed.

They have finished reading their books, but will remain here till the moon appears. They like to see the moonlight on the water. One of them is sitting down with his hands round his knees; the other boy is pointing to something.

There is not enough grass for the donkey on the cliff. The donkey is behind the boys.

---

## 6. THE WONDERFUL WORLD

breast	whirl	mill	isle	grind
wheat	drest	curl	nod	flour

Great, wide, beautiful, wonderful World,  
With the wonderful water round you curled,  
And the wonderful grass upon your breast—  
World, you are beautifully drest.

The wonderful air is over me,  
And the wonderful wind is shaking the tree;  
It walks on the water, and whirls the mills,  
And talks to itself on the tops of the hills.

You friendly Earth! how far do you go,



With the wheat-fields that nod and the rivers  
that flow,  
With cities and gardens, and cliffs and isles,  
And people upon you for thousands of miles?

W. B. RANDS.

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*curled round*, going round. *breast*, front part of body;  
here the land (that looks flat). *drest*, dressed. *whirls*,  
turns round (the sails). *mills*, windmills. *nod*, bow down  
(when the wind blows). *isles*, islands.

Here is a picture of a windmill. A windmill grinds  
corn or wheat into flour.  
It is always built on high  
ground, so that the sails  
may catch the wind.  
When the wind blows,  
they whirl round and  
round, and turn the great  
stones which grind the  
corn or wheat.



A snake curls round  
a tree. In the same way  
the waters of the ocean  
seem to be curled round  
the world. What is the  
“dress” of the earth?

What phrase is used for “blows over”? Does the wind make a noise when it blows? What does it seem to be doing on the tops of the hills? Where are the isles?

*Add ly to:* calm, close, noisy, wonderful.

---

## 7. TULASI DAS

em'peror	suf'fer	thief	beg
around'	no'ble	thieves	bless
pun'ish	hon'our	steal	lead
pres'ent	ves'sel	serve	

Many years ago, when the great Emperor Akbar ruled at Delhi, a man named Tulasi Das went about the streets of Benares begging. “Ram! Ram!” he cried, as he went from street to street.

It was not for himself that he begged, but for a temple to Rama, which he wanted to build in the city. Rama had appeared to him and blessed him, and now he wanted to tell the people about him. All around him he saw sin and suffering. With Rama's noble



life before them, the people, he thought, would try to lead better lives.

Little by little the money came in, till at last there was enough for the temple, and it was built. Here Tulasi Das taught the people, singing beautiful songs about Rama. So beautiful were his thoughts that the people learnt to love and honour him. Some of them brought him presents of silver and of gold, which he had made into vessels for the temple.

But one night two men broke into the temple to steal. Going to where the vessels of silver and gold were kept, they took as many of them as they could carry. Then they went to the door by which they had come in, and wanted to go out by it. But they saw two men standing outside it. So they went to another door, and opened it; but outside this door too stood the same two men! They then ran to a third door, and opened it; but the same two men were standing outside this door too! Trembling with fear the two men now took back the

vessels to where they had found them, and tried to get out without them. But outside every door they went to they found the two men standing. So they had to remain in the temple that night.

At dawn the next morning Tulasi Das passed through the temple on his way to the river to bathe, and saw two men trying to hide from him. Not knowing who they were, he called out to them, when they ran to him and fell at his feet. "We are thieves," they cried, and told him all that had happened.

Tulasi Das listened to their story, and then said to himself: "I wonder who the two men could have been." But as he stood and thought, he knew all at once who they were. They were Rama and Lakshmana!

Falling at the feet of the two thieves, he said: "You have been greatly blessed; your eyes have seen the two great ones. Go in peace. Who am I that I should punish you, when the great ones have blessed you?"



But the two thieves said: "We are wicked men. Let us serve you, so that we may learn to be good men."

Tulasi Das let them stay at the temple, and said to those who served there: "From to-day all the doors of this temple shall remain open day and night; they shall never be locked. Those who wish to steal may do so. There are greater things in this world than silver and gold. Have we not all seen that to-day?"

But from that day no one came to the temple to steal. The people saw how it was for their good that Tulasi Das worked, and people from other cities came to Benares to hear him sing songs about Rama and to be blessed by him. One day the Emperor Akbar came to Benares, and asked him to go to Delhi. He went there, but after some time came back to Benares. Here he finished his great book on the life of Rama, the Ramayana, and passed out of this world.

*Who am I that I should  
punish you?*

---

Why did Tulasi Das want to build a temple at Benares? What happened at the temple one night? Why would Tulasi Das not punish the thieves?

*Write as one sentence:* Tulasi Das did not know who the men were. So he called out to them. They then ran to him and fell at his feet.

---

*The Complex Sentence.* We see two parts in this sentence, with a comma marking the end of the first part:

When the crocodile got to the river bank, the monkey jumped off his back.

Each of these parts can be analysed:

The crocodile		got to the river bank.
The monkey		jumped off his back.

But the first part is not a sentence, because it cannot stand alone. It is a *clause*.

The second part can stand alone, and is a sentence. It is called the main or *principal sentence*.



In this sentence there are three clauses, and two of them are not marked off by commas:

As Tulasi Das stood and thought, he knew all at once who the two men were.

The sentence may be analysed in this way:

<i>Main Sentence</i>	<i>Clauses</i>
He knew all at once (who . . .)	1. As Tulasi Das stood 2. (as he) thought 3. who the two men were

A sentence in which there is a principal sentence and one or more clauses is called a *complex sentence*.

This is not a complex sentence, because the part that comes after the comma cannot be analysed into subject and predicate:

The earth is almost like a ball in shape, with water covering the greater part of it.

*Analyse:* When a strong wind is blowing, big waves are formed. The monkey knew that he was in great danger. There are places where the ocean is five miles deep.

## 8. LITTLE WHITE LILY

shone

pain

droop

lil'y

lift

droop'eth



Little white lily

Sat by a stone,

Drooping and waiting

Till the sun shone.

Little white lily

Sunshine has fed;

Little white lily

Is lifting her head.

Little white lily

Droopeth with pain,

Waiting and waiting

For the wet rain.

Little white lily

Holdeth her cup;

Rain is fast falling,

And filling it up.

Little white lily .

Smells very sweet,



On her head sunshine,  
 Rain at her feet.  
 "Thanks to the sunshine,  
 Thanks to the rain!  
 Little white lily  
 Is happy again!"

*Sat*, grew. *Drooping*, hanging down. *shone*, began to shine. *lifting*, holding up. *cup*, the lily is like a cup in shape.

---

Look at the picture. The white flowers are lilies. Which part of a lily is the "cup"? (The part just . . . the stalk.)

Where did the lily in the poem grow? Why did it droop? (Because the sun was not . . .) Did the sun shine? What was his light like to the lily? Did it now get hot? What gave the lily pain? Then what happened? Did it rain much? What made the little lily smell sweet? Was the sun still shining? Was the ground wet? What did the lily do? Why?

What is the subject of *has fed* (line 6)?

---

## 9. THE COCONUT TREE

co'conut	obtain'	soil	oil
gen'erally	ra'ther	rough	wire
ker'nel	fi'bre	smooth	spoon
bas'ket	can'dle	spread	soap

Hundreds of coconut trees grow on the shores of Madras and Bengal. Very large numbers of them also grow on the islands of the Pacific Ocean. Here trees are often found with their tops hanging over the sea. When the nuts are ripe, of course they fall into the sea, and the waves take them to other places. If the soil here is good, the nuts take root, and trees spring up. This is how sometimes trees are found growing even on islands where no one lives. At the beginning of this book there is a picture of a little island in the Pacific on which coconut trees are seen growing.

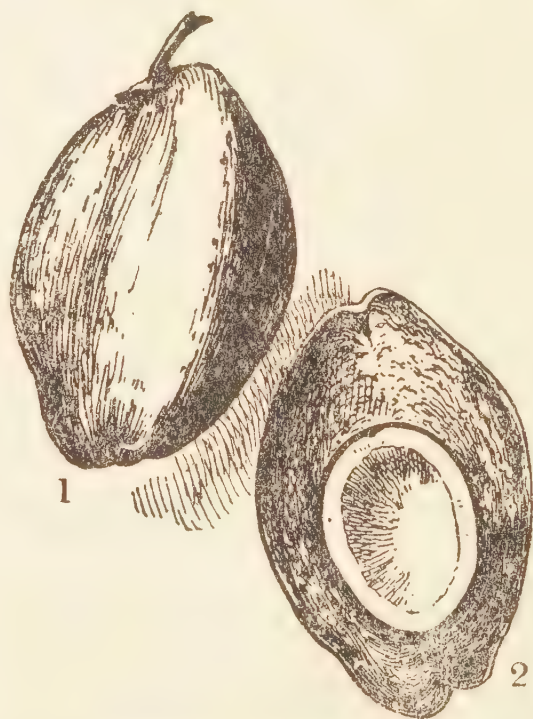
The coconut tree has rather a thin stem, generally straight, though sometimes you see stems that are not at all so. The tree grows



to a height of sixty to ninety feet, and grows best near water.

A coconut tree has no branches such as other trees have, and its leaves grow all at the top, where they spread out like great fans. The nuts grow among the leaves. Most trees bear about a hundred nuts a year, but some bear as many as two hundred.

A coconut has a smooth green skin. Under the skin is a thick coat of fibre. In the green coconut the fibre is white, but in the dried nut it is brown and like very thin wire. When we take the fibre off a nut, we come to the shell. The shell is hard and rough and strong. When we break open a nut, the milk that is inside runs out. It is almost like water, and is sometimes called coconut water. It is sweet to drink, and makes a pleasant drink



1. Fruit of Coconut Tree.
2. Fruit cut open showing the nut inside.

in the hot weather. Sticking to the shell inside is the kernel. This is the part of the nut that is eaten. In a green nut it is thin and soft; in a ripe nut it is thick and hard.

Almost every part of the coconut tree is used in some way. The wood and leaves are used for building houses, the fibre is used for making ropes, beds, mats, and a number of other things, and baskets are made from the roots and large spoons with the shells. Oil is obtained from the kernel, and is used for the hair, for burning in lamps, and for making soap and candles.

*If the soil is good, the nuts  
take root.*

---

How is it that sometimes coconut trees are found growing on islands on which no one lives? Has a coconut tree branches such as other trees have? Where do the nuts grow? How many nuts do some trees bear? What do we find round the shell of a coconut? What use is made of coconut fibre? Which part of the nut is eaten?



## Picture Reading

upside down  
push

downwards  
upwards

Here we see a glass of water being held upside down. The glass is full, but yet the water does not come out. A piece of paper seems to be keeping it in. This is rather wonderful.



But really it is not the paper that is keeping the water in, but the air that is holding it up. Air pushes upwards and downwards, and it is now pushing the paper up and making it stick to the glass. It is doing so because there is no air in the glass, but only water.

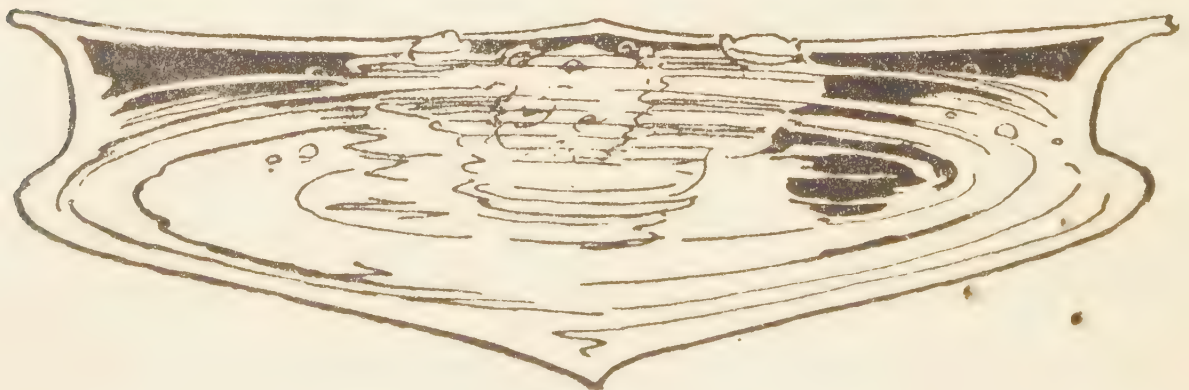
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*Write answers to these questions:* What do you see someone doing in the picture? Is the glass full of water? What is the paper doing? What is pushing it up to the glass and making it stick to it? Why?

## 10. THE UPSIDE-DOWN WORLD



I know a place that holds the sky,  
A place where little white clouds lie.  
The edge is all as green as grass,  
The middle is as smooth as glass;  
And there the round sun makes his bed,  
And there a tree stands on its head.  
Sometimes a bird sits on that tree,  
Sometimes it sings a song to me;  
And always in that shining place  
I see a little smiling face.  
She nods and smiles; but all the same  
The girl down there won't tell her name!





What is the little girl in the picture doing? Is the water still? How smooth is the surface of the water? What does the little girl see in the water? What seems to stand on its head? Whose face is it that the little girl sees? What does it do? What will it not do? Where is there grass growing?

---

## WHO AM I?

wade ea'sy dif'ficult

I had a little sister;  
 They called her Pretty Peep.  
 She wades in the waters,  
 Deep, deep, deep!  
 She climbs up the mountains,  
 High, high, high!  
 My poor little sister,  
 She has but one eye!

---

This riddle is much more difficult than the last one. That riddle was quite easy. What is the answer?

It is something that is high up and that moves, for "wades" means "walks". It seems to get up slowly above the mountains and to walk through the water of a lake!

## 11. LETTERS AND PARCELS

collect'	post'card	no'tice	weigh
collec'tion	post'master	charge	plate
deliv'er	af'ternoon	catch	sort
par'cel	dif'ferent	stamp	



The postman in this picture has come to collect the letters in this letter-box, which he has just opened. We see a boy running to him with a letter in his hand. The boy wants his letter to catch the post, and not to miss it; so he is running to be at the letter-box before the postman leaves.

After he has collected the letters, the postman will close the box and lock it. Then he will change the plate which tells us the time of the next collection. Before we post a letter, we should notice what the time of



the next collection is. If we do not do so, we do not always know by which post our letter will be going.

The time on the little plate of a letter-box is marked either a.m. or p.m., a.m. meaning before noon and p.m. after noon. So 9 a.m. means nine o'clock in the morning, 3 p.m. means three o'clock in the afternoon, and 6.30 p.m. is half-past six in the evening.

The stamp we put on a letter pays for taking it to the place it has to go to. A letter needs an anna stamp. If we forget to stamp a letter, the person who gets it has to pay two annas for it. A postcard only needs a half-anna stamp.

We may send parcels by post. When we take a parcel to the post office, a man weighs it, and tells us what we must pay for it. We may send papers and books too by post.

The person in charge of a post office is called the postmaster. When the postmen bring in all the letters they have collected from the letter-boxes, he has them stamped,

with the stamp of the post office, over the stamps we put on. These stamps can now no longer be used for other letters. The post-office stamp gives the name of the post office, the date of posting, and the time of stamping. That means that from the stamp you can tell when a letter left the post office, because as soon as the letters have been stamped, they are sorted and sent away. Sorting means putting together all the letters going to the same place.

Some letters go by train, some go by boat, and some are taken by runners.

When mail bags, as bags of letters are called, arrive at a post office, the postmaster has them opened, and the letters are once again stamped. But this time the letters are not stamped over the stamp, but generally on the back. The stamp tells you all that the other stamp did. The letters are then sorted, so that each postman may know which letters to take out. Then the postmen leave the post office with their letters, and go to the different parts of the town to deliver





The General Post Office at Calcutta

them. We are always glad to see the postman when he comes round delivering letters, for we hope he has letters for us.

*A postmaster is in charge  
of a post office.*

What does a postman do at a letter-box? Why should we notice the time of the next collection before we post a letter? What does 6-15 p.m. mean? What do the post office stamps on a letter tell you? What does the post-master do with the mail bags that arrive at the post office?

---

*Nouns.* A noun is a word used as the name of something. It may be something that can be seen (as *book*), or something that cannot be seen (as *peace*). A noun of the first kind is called a *concrete noun*, and one of the second kind an *abstract noun*.

Abstract nouns are formed from: (1) adjectives (as *holiness* from *holy*); (2) concrete nouns (as *friendship* from *friend*); (3) verbs (as *thought* from *think*).

Concrete nouns are either *common* or *proper*. A *common* or *class noun* is a name that can be used for any number of persons or things of the same class or kind; as, *boy*, *city*. A *proper noun* is a name that can be used for only one person or place; as, *Hari*, *Calcutta*. Proper nouns are written with capital letters.

A *collective noun* is the name of a number of persons or things of the same class or kind collected together; as, *school*, *people*.

A *material noun* is the name of what a thing is made of; as, *gold*, *wood*.



## 12. THE FOOLISH MONKEYS

fight	seize	agree'	quar'el
wrong	woke	hur'ry	fool'ish
lead	else	ide'a	splen'did
leader	joy	hid'den	

Once upon a time there was a forest in the middle of which was a deep lake. A number of monkeys lived in the forest, but they could not live together in peace. There were many quarrels and fights, because the older monkeys and the younger could never agree about anything. The younger monkeys were always doing foolish things, and when the older ones spoke to them about some of the things they did, they would say: "Who cares for you? We will do what we like. There is plenty of room in the forest for you and for us."

One day the young monkeys met on a big tree, and one of them said: "The old monkeys are always saying that we are too young to know anything. So let us show

them that they are wrong. Let us all keep together. Then we can do just as we like, and show others how clever we are." "Yes," said all the monkeys, "that is what we will do; and you shall lead us, as we must have a leader."

One night, soon after this, the leader of the monkeys woke from sleep, and saw what looked like a large round moon in the lake. It was only the light of the real moon which shone on the water; but the monkey did not know this, as the sky was hidden from him by the trees. In a great hurry he went round and woke up his friends.

"Get up! Get up!" he cried. "The moon has fallen into the lake. Let us go and pull it out before someone else does so."

"Oh!" cried all the young monkeys with great joy, "what a splendid idea!"

"What a great name we shall make for ourselves and how the old ones will wish they were as clever as we, if we pull the moon out of the lake and put it back in the sky!" said the leader.



All the monkeys now ran to the lake, and climbed up a tree that grew near the water. There, in the lake, clear and bright, was the moon. As for the moon in the sky, the monkeys never thought to look for that!

“This branch hangs over the water,” said the leader of the monkeys, “but we cannot reach the moon even from here. So we must do this. We must hold on to one another’s tails and hang down from the branch. Then one of us can climb down us and get to the water.”

“A splendid idea!” cried all the monkeys. “We will do as you say.”

So, holding on to one another’s tails, the monkeys hung down from the branch, and the leader climbed down them to the water. But just as he put out his hand to seize the moon, the branch broke with a loud noise, and the monkeys were thrown into the water.

The noise woke the old monkeys, who rushed to the lake, and pulled the young ones out of the water.

When they heard the story, the old ones





nodded and said: "We told you so! There is such a thing as being too clever."

As for the leader of the young monkeys, he was never seen again. Perhaps he is still in the lake, looking for the moon!

*The monkeys could not live together in peace.*



Where did some monkeys once live? Why could they not live together in peace? What did the young monkeys do? What happened one night soon after this? What happened at the lake? What did the old monkeys say when they heard the story?

Write a few sentences on the picture.

### 13. THE SILVER ROAD

fol'low path'way dance race tune

Last night I saw a silver road  
Go straight across the sea;  
And quick as I raced along the shore,  
That quick road followed me.

It followed me all round the bay,  
Where small waves danced in tune;  
And at the end of the silver road  
There hung a silver moon—

A large round moon on a pale green sky,  
With a pathway bright and broad.  
Some night I shall bring that silver moon  
Across the silver road.

HAMISH HENDRY.—*By permission.*

*quick* (line 3), quickly; “though I ran quickly”.  
*danced in tune*, seemed to hurry along with me; a song  
is sung to a tune. *pathway*, road.

---

Where was the writer of the poem? Where was the moon? What was like a silver road? (The moonlight on the water.) What happened when the writer of the poem ran along the shore? (The road and the waves seemed to . . .) Was the moon full? What was the colour of the sky? What did the writer feel he wanted to do? Why?

---

*Proverbs.* A proverb is a wise saying. It is generally a short sentence, and the meaning seems at first simple. But it is often not so, and you have to think it out for yourself.

“Empty vessels make the most sound.” This is a common proverb. An empty water pot makes a louder noise than one full of water, when you hit the pots with a stick. But the real meaning is this—that the foolish do more talking than the wise.

---



## 14. TELEGRAMS

ex'tra	una'ble	or'dinary	sta'tion
express'	suppose'	tel'egraph	al'ter
exam'ple	jour'ney	tel'egram	sense
mes'sage	care'ful	pos'sible	save

Most post offices are post and telegraph offices. That is we can send telegrams from them as well as post letters at them.

A telegram costs much more to send than a letter. This is because it gets to the person to whom we send it so much quicker. A telegram will get to Madras from Calcutta in an hour, while a letter would take nearly two days. A telegram costs twelve annas to send, if there are only twelve words in it. For every extra word we have to pay an anna. This is if it is an ordinary telegram. If it is an express telegram, we have to pay one rupee eight annas for the first twelve words. and two annas for each extra word. That is we pay twice as much as we should pay for an ordinary telegram. This is because

an express message goes quicker than an ordinary message.

When we write a telegram, we try to use as few words as possible. Suppose you are sending a telegram to a friend who is going on a long journey. You do not write:

I send you every good wish for a pleasant journey. I am sorry I shall not be able to come to the station to see you off.

You leave out all stops, and write:

Every good wish for pleasant journey  
sorry unable see you off

There are twenty-seven words in the first message, and eleven in the second. That means a saving of a rupee, if it is an ordinary telegram you are sending.

We must always be careful not to leave out important words in telegrams, or we may change the sense or meaning of our message. For example, if you left out "off" in your message, it would alter the sense; your message would mean that you were sorry you could not meet your friend at his home.



*An express message costs twice as much as an ordinary message.*

---

What is a "post and telegraph office"? Why do we try to use as few words as possible in a telegram? How many kinds of telegrams are there? Why have we to pay more for an express message?

Write out a telegram to your friend telling him that you have arrived home safely and will be writing soon.

---

*Number.* A noun is said to be in the *singular number* when it is the name of only one person or thing (as, *man*, *book*), and in the *plural number* when it is the name of more than one person or thing (as, *men*, *books*).

The plural is generally formed from the singular by adding *s* to it; but sometimes the plural is almost a different word (as, *child—children*, *foot—feet*). Nouns ending in: (1) *s*, *sh*, *ch*, and *x* form the plural by adding *es* to the singular (as, *glass—glasses*, *wish—wishes*, *branch—branches*, *box—boxes*); (2) *f* or *fe* by changing *f* or *fe* into *ves*• (as, *leaf—leaves*, *life—lives*, but *chief—chiefs*, *roof—roofs*); •(3) *y* by changing *y* into *ies*, if the letter before *y* is not *a*, *e*, *i*, *o*, or *u* (as, *city—cities*, but *day—days*).

## 15. THE MAGIC HORSE—I

throne	en'ter	prom'ise	mar'riage
mount	ru'ler	en'emy	whenever
sage	mag'ic	trum'pet	wherev'er
dare	obey'	indeed'	command'

*(A room in the King's palace)*

*Sage (entering):* Mighty King, I bow to the ground before the throne of kings. Do not be angry with your slave.

*King:* But where has the Magic Horse taken the Prince?

*Sage:* Mighty Ruler, who would dare hurt the Prince of this great house? He will come back to this great city well and happy.

*King:* And perhaps he will not. But tell me why you have come before me this morning.

*Sage:* O King, three of us came from a far country, and stood before the throne of kings. One of us brought a great bird made of gold. At the end of every hour this bird moved its wings up and down, and cried out. To



him who brought this bird the King gave his first daughter in marriage.

*King:* So I did; but go on.

*Sage:* Another of us brought a trumpet. Whenever an enemy entered the gate of the city, someone blew on the trumpet. So the King knew that an enemy had entered the city. To him who brought the trumpet the King gave his second daughter in marriage.

*King:* Yes, I did.

*Sage:* I, the King's poor slave, brought a magic horse, made of black wood. I said: "This horse can fly like a bird, and it will take you wherever you wish to go."

*King:* And I said: "No! It is only a dead thing, made of black wood."

*Sage:* O King, those indeed were your words; but the Prince mounted the horse, and away it flew with him, after he had moved a little pin in the neck. Up and up he went, till he was hidden by the clouds.

*King:* And you shall not leave this city till he comes back.

*Sage:* O mighty and just Ruler, what



the King commands I obey. But this Magic Horse, is it not a wonderful thing? Is it not even more wonderful than either the bird or the trumpet?

*King:* Very much more wonderful; but still I wish I had never seen you or it.

*Sage:* But did the King not promise to give his daughters in marriage to us, who had come from so far, if the wonderful things we had brought with us did what we said they could do? And has the King not seen the Magic Horse fly up into the clouds?

*King:* Yes, I have seen it fly up with the Prince; but when am I going to see it fly down with him? And as to letting my third daughter marry you—no!—never! And I



tell you once again that you shall not leave this city till the Prince comes back.

*Sage:* I obey, O King. (*To himself.*) So the King will not give me his third daughter in marriage, though he promised to do so. He will suffer for this!

*What the King commands I obey.*

---

What had the three sages brought the King? Had the things done what the sages had said they would do? What had the King promised? But would he let his third daughter marry the sage who had brought the Magic Horse? Why was the King angry?

---

Here are two proverbs to learn:

*A friend in need is a friend indeed.* Were the old monkeys in the story good friends to the young? Why?

*Many hands make light work.* Here "light" means "easy". When there are only a few scouts to build a hut, the work seems heavy; but when there are many, it seems light.

## 16. SWINGING

swing      free      stretch      ev'erywhere  
dai'sy      swift      below'      'tis—it is  
dai'sies      swiftly      beneath'

Swing up! Swing up! through rushing air;  
I see the sunshine everywhere.

Swing down! Swing down! and I shall be  
Deep in the shade beneath the tree.

Swing up! Swing up! against the sky,  
Into the world where wild birds fly.

Swing down! Swing down! I swiftly pass  
Over the daisies in the grass.

Swing high! Swing high! the land I see  
Stretching below me, far and free.

Swing low! Swing low! I see around  
Only our happy garden ground.

But high and low, 'tis a pleasant thing  
To sit in the ropes and swing and swing.



*Deep in*, far in. *beneath*, under. *daisy*, a small white flower that grows in the grass. *Stretching*, spreading out. *free*, open (not built on).

---

Was the sun shining when the boy was swinging? What were the ropes of his swing tied to? What rushed past his face as he was swinging? What grew under the tree? What grew in the grass? Where did the tree grow? What did the boy see when the swing went up? What did he see when it came down again? Did he like swinging in his swing?

---

*Gender*. A noun is of the *masculine gender* when it is the name of a male (as, *man*), and of the *feminine gender* when it is the name of a female (as, *woman*). Gender may be shown by: (1) a different word (as, *brother—sister*, *uncle—aunt*); (2) a different ending (as, *lion—lioness*, *tiger—tigress*).

Nouns which are names for either a male or a female are said to be of *common gender* (as, *parent*, *child*).

Nouns which are the names of things without life are of the *neuter gender* (as, *wood*). But the sun is often spoken of as “he”, and the moon as “she”.

*Give the gender of*: ocean, people, daughter, thief, river, air, hen, king, cow, master.

## 17. THE MAGIC HORSE—II

couch	robe	surprise'	howev'er
brave	rude	wor'thy	cur'tain
sword	mad	sol'dier	there'fore

*King (sitting alone):* The Prince has been away three days. I wonder when he will return. . . . But I hear someone coming up.

*Prince (walking into the room):* I have come home at last, Father. I suppose you thought I was dead! (*Smiles.*)

*King:* No, I did not; but I am very glad you are back again. I told the Sage that he was not to leave the city till you returned.

*Prince:* Oh, Father, I hope you were not rude to him, because the Magic Horse is a very wonderful thing, and I want you to give the Sage——

*King:* Not your youngest sister in marriage!

*Prince:* Oh no, Father. She is young and beautiful, and the Sage is old and ugly. But fine robes of silk and gold——



*King:* The finest robes of silk and gold he shall have, but your sister—never! . . . And now tell me where you have been.

*Prince:* The Magic Horse took me above the clouds, and at first I did not know what to do to come down again. Then I noticed a pin on the left side of the neck, and I moved it. At once the horse began to go down. But when I got near the earth, I found I was in another country! Down and down I went, till I found myself on the flat roof of a palace.

*King:* I suppose the people rushed out to see what had happened.

*Prince:* No, Father; it was night. And when I went down some steps, I found that there was no one in the palace.

*King:* An empty palace! What did you do?

*Prince:* I went into a large room, and sat down. But I had no sooner done so than I saw some lights coming towards me. I at once hid behind a curtain, and waited. Then a most beautiful princess walked into



the room, followed by her slaves. She walked to a couch, and lay on it, while her slaves fanned her and sang songs to her.

*King:* The Princess lived alone in the palace, I suppose?

*Prince:* I think she did, Father, for she was very brave. When I came out from behind the curtain, she did not scream. She looked up at me, and said: "You are, I suppose, the prince who came to see my father this morning and asked for me in marriage."

*King:* Well! And what did you say?

*Prince:* I said: "Most beautiful Princess, I am a Prince, but not the prince who came to see the King, your father, this morning."

*King:* And what did the Princess say?

*Prince:* She told me to sit down, and I



sat down on a stool near her couch. But one of the slaves had run to the King, and I had no sooner sat down than he rushed into the room sword in hand! I jumped up and drew my sword.

*King:* But you did not fight before the young Princess, did you?

*Prince:* We did not fight at all, Father; for the Princess called out to her father, and he put up his sword, and I put up mine. Then I said to the King: "O King, I am the son of a mighty King. I want to marry this most beautiful Princess. Therefore let this, I pray, be done. Let all the King's soldiers come before me to-morrow, and I will make them run before me. So can the King know if I am worthy of the Princess or not."

*King:* The King laughed, I suppose.

*Prince:* Yes, he did; but the Princess spoke to him, and he agreed to do as I had asked..

*King:* And did you make the King's soldiers run before you?

*Prince:* Of course I did not, Father; but how else was I to get away?

*King:* Why, what did you do?

*Prince:* When the King's soldiers stood before me, I asked for a horse to ride on. The King said I could ride one of his own horses, but I asked for mine. "My horse," I said, "is made of black wood, and you will find it on the roof of the Summer Palace." At first the King thought I was mad! However, after a little while he told some of his soldiers to go on to the roof and bring the horse down, if it was there.

*King:* I suppose he was very surprised when the men came down with it.

*Prince:* Yes, so he was, and so were all the soldiers; and they were all still more surprised when they saw me fly away on it!

*King:* So that was how you got back the Magic Horse! But where is the Princess? I thought you would have brought her with you!

*Prince:* The Princess is still at the Summer Palace; but I shall fly there to-morrow, and bring her back with me.



*I suppose the King was very surprised.*

---

Where did the Magic Horse take the Prince? What happened in the Summer Palace? How did the Prince get away from the King's soldiers?

*Finish:* The Prince no sooner moved the pin . . .  
No sooner did the soldiers bring the Prince his horse . . .

---

*Case.* When a noun is the subject of a verb, it is said to be in the *nominative case*. When it is the object of a verb or a preposition, it is said to be in the *objective case*. When it is used with another noun as the owner of something, it is said to be in the *possessive case*.

*Example.* Ram took Hari's book to school. Nom. case: *Ram*. Obj. case: *book, school*. Poss. case: *Hari's*.

The possessive case is formed by adding (1) 's (apostrophe s) to the nominative singular, and (2) the apostrophe (') only to the nominative plural; as, the boy's book, the boys' books.

We add 's generally to the names of persons and animals only. We do not say "the tree's top", but "the top of the tree".

## Picture Reading

val'ley

sum'mit

strike

glide



These boys are on the top or summit of a hill, flying their kites. It is afternoon, and the sun is shining brightly. A snake has glided up to the log on which one of the boys is sitting. It looks as if it were going to strike. In the valley below you see a river. It flows past a small village with fields round it. In the distance you see some rather high mountains.



*Write answers to these questions:* If you were on the hill, what would you say to the boy sitting on the log? (I would say . . .) What would you see, if you looked towards the mountains? (I should see . . .) Would you be facing the sun?

---

## 18. THE WAY TO SUCCEED

nail	stum'ble	aright'	down'cast
gaze	succeed'	ham'mer	oft

Drive the nail aright, boys,  
 Hit it on the head;  
 Strike with all your might, boys,  
 When the iron's red.

When you've work to do, boys,  
 Do it with a will;  
 They who reach the top, boys,  
 First must climb the hill.

Standing at the foot, boys,  
 Gazing at the sky,  
 How can you get up, boys,  
 If you never try?

Though you stumble oft, boys,  
Never be downcast;  
Try, and try again, boys,  
You'll succeed at last.

*Drive*, send in (by hitting with a hammer). *aright*, the right way. *head*, top. *with a will*, well. *stumble*, fall. *downcast*, sad.

---

1. Where should you hit a nail? Should the hammer come down straight on the head? If it does not do so, will the nail go in straight?

When you have work to do, should you go straight to it, or should you do something else first?

2. When does iron turn red? Is it not easy then to hammer it into any shape?

When is the best time to learn your lessons—when you have sat down to learn them or when you are talking to your friends? And when you have sat down to learn them, should you think only of your work? And should you work hard?

3. How do you climb a hill? (You walk to the foot of the hill, and then go up the hill.) Does walking up a hill make you feel tired? But if you stood at the foot of the hill and gazed (looked hard) at the sky, would you



ever get to the top of the hill? Sometimes you fall when you are climbing a hill. Would you ever get to the top, if you did not get up and go on?

It is nice to be able to read books. But is it pleasant to have to learn the meaning of a number of words? And yet if you do not know the meaning of every word you read, of what use is your reading? What must you do if you wish to succeed (get on) in your reading?

*Where there's a will, there's a way.* If you wish to succeed in anything you do, you must go on working even when you think you are not able to do so any longer.

---

## 19. THE MAGIC HORSE—III

wel'come	whis'per	cause	grief
sep'arate	in'cense	madness	knock
pris'on	wed'ding	doc'tor	tale
trav'el	expect'	stairs	felt

*King (sitting alone):* This is how the Sage has punished me! He has taken away my son from me, and here I sit expecting the Prince to arrive every day, and he never comes. He has now been away several

weeks. How mad with grief he was when he left! "I will find the Princess or die!" he said. He brought her from the Summer Palace, and left her at the palace on the hill. We then went out with soldiers and horses to bring her into the city; but when we got to the palace, she was not there! At first we did not know what could have become of her. Then the Prince said: "Father, the Magic Horse has gone! I left it here in this room. So the Sage has been here, and has flown off with the Princess, for no one else knows how to ride the horse. He must have told the Princess a lie, or she would not have gone away with him." And that same day the Prince went to look for the Princess. . . . But I hear someone coming up the stairs. (*There is a knock.*) Come in!

*Princess (bowing):* Great King, I am the daughter of a king.

*King:* Most beautiful Princess, you need not have told me that, because my eyes tell me that you are a princess.





*Princess:* I love the Prince, your son, more than father or mother. That is why I am here, O King.

*King:* Then welcome to your new home, and find in me another father. But where is the Prince?

*Prince (walking in):* Here I am, Father. I have come at last. But I have travelled many miles. The Sage told the Princess that I had sent him to bring her here, and she trusted him and got on the horse.

*Princess:* It was very foolish of me to have done so; but the Sage has been punished.

*Prince:* The Sage flew to the land of the Greeks, and came down in a field. But the King was out hunting, and seeing the Magic Horse, rode up to it.

*Princess:* He then saw me, and asked the Sage who I was. The Sage said I was his wife, but I said that was a lie, as I was not his wife.

*King:* That must have made the Sage very angry.

*Princess:* Yes, it did; but the next moment the King's men were taking him away to put him in prison for telling the King a lie!

*King:* And what did you do then?

*Princess:* The King took me to his palace, and gave me a separate part of it to live in. But I was like one who is mad. I cried and I cried, and the King did not know what to do. Many doctors came to see me, but they could do nothing for me.

*Prince:* Until a doctor from a far country came to see her.



*Princess:* Until a doctor who was a prince came to see me! And he will now tell the tale.

*Prince:* After travelling many miles, I came to the country of the Greeks. Here one night I heard two men talking about a horse made of black wood and of a beautiful princess, who, poor thing, was now mad. I listened to what they said. Then I asked them where the horse was and also the princess. They then told me the whole story, as they had heard it, and I set out at once for the palace. I got there the next morning. At first the men at the gate would not let me go in; but when I said I was a doctor, they let me pass.

*King:* And did you see the King that day?

*Prince:* Yes, Father, I did; for when the King was told that a doctor was waiting to see him, he sent for me at once. And when I told him that I could cure people of madness, he took me at once to the Princess.

*Princess:* When the doctor came into the room, I fell on the ground, as if I were afraid of him!

*Prince:* I then bent over the Princess, and whispered in her ear that she should tell the King that she felt much better. This she did. But I told the King that she would not be quite well till she rode on the Magic Horse and incense was burnt before it. Then, I said, the jin which was causing the madness would pass from the Princess to the horse, and she would be quite well again.

*Princess:* So the next day I was made to mount the Magic Horse, and incense was burnt before it. When the cloud of incense was so thick that you could not see through it, the doctor entered it, and flew off with me!

*King:* And very glad I am that you have both come home safe to me. I will ask all the Kings to your wedding—your father too, dear brave Princess—and I know they will all come.



Who took the Princess away from the palace on the hill? How did the Prince learn where she was? How did he and she get away from the King of the Greeks?

Write what you think the Sage said to the Princess at the palace on the hill.

*Pronouns.* A pronoun is a word used for a noun; as, Hari told *me* that *he* would come.

There are different kinds of pronouns.

One class of pronoun is the *personal pronoun*. A table of personal pronouns is given below. The first person is the person speaking, the second is the person spoken to, and the third the person or thing spoken of.

	<i>Singular</i>	<i>Plural</i>
1st Per.	I, me, my, mine	We, us, our, ours
2nd Per.	You, your, yours	You, your, yours
3rd Per.	He, him, his She, her, hers It, its	They, them, theirs

There is also a form of the personal pronoun which ends in *self*. Here is a table of the forms in use.

	1st Per.	2nd Per.	3rd Per.
<i>Sing.</i>	myself	yourself	himself, herself, itself.
<i>Plur.</i>	ourselves	yourselves	themselves

There is another class of pronoun which is used not for a noun, but in relation to one. It is called a *relative pronoun*. The relative pronouns are: *who* (*whom*, *whose*), *that*, *which*, *what*, *as*. These words are used almost like conjunctions to join clauses to the principal sentence or to other clauses.

Some of the words are used in asking questions, and then they form a separate class of pronoun; as, *Who* is that? *Which* do you want?

There is another class of pronoun which points back to some noun going before it and for which it is used; as, The roar of the waves is louder than *that* of a lion. The teeth of a dog are stronger than *those* of a cat.

---

## 20. LITTLE BY LITTLE

show'er bow'er mo'ment improve' glee

Little by little the bird builds her nest;  
Little by little the sun sinks to rest;  
Little by little the waves, in their glee,  
Smooth the rough rocks by the shore of the  
sea.



Drop after drop falls the soft summer shower;  
 Leaf upon leaf grows the cool forest bower;  
 Grain heaped on grain forms the mountain  
     so high  
 That its cloud-capped summit is lost to the  
     eye.

Minute by minute, so passes the day;  
 Hour after hour, years are gliding away;  
 Improve then the moments, till life be past;  
 And little by little grow wise to the last.

*glee*, joy. *bower*, place where the branches form a roof.  
*cloud-capped*, with clouds resting on it and forming a  
 sort of cap; very high. *is lost* . . ., it is so high up that  
 you cannot see it. *gliding*, passing away. *improve*, make  
 better (by spending your time in the right way). *moment*,  
 second of time. *life be past*, we die.

1. Does a bird build its nest in a day? What does  
 the sun seem to do when it sets? Are the waves of the  
 sea ever still? Do they seem to be glad or sad? What  
 happens to rocks on which the waves beat?

2. Have you been in a shower of rain? Have you  
 seen the drops of rain coming down all round you? Why  
 is a bower cool? What do grains of sand make?

3. Is it right to sit doing nothing? Is it right to work always and never to play? Should you try to learn something every day? Should you use your time wisely?

Is "smooth" (line 4) a verb or an adjective?

*Well begun is half done.* This proverb tells us that work that has been begun in the right way will be finished quickly.

---

## 21. COTTON

wear	thread	cot'ton	ea'sily	E'gypt
yarn	pod	pil'low	nat'ural	
spin	burst	weave	machine'	
spun	wheel	wo'ven	loom	

In hot countries like India most of the clothes the people wear are made of cotton. Cotton cloth is cool, and it can easily be washed and dried.

Cotton is obtained from a plant which grows in India, Egypt, and the warmer parts of America. The plant grows to a height of about two to three feet. One kind of cotton plant bears yellow flowers, another kind red



flowers. After the flowers fall, a pod or little box for the seeds forms. When the pods are ripe, they burst open. Inside them we see a number of little black seeds covered with cotton.



A Sprig of Cotton Plant showing Flowers and Pods

The cotton is soft, and its natural colour is white.

Before it can be used, the cotton has to be picked out of the pod and dried. When it is dry, the seeds are separated from the cotton. This used to be done by hand, but now there are machines which do the work. There are two kinds of cotton: in one the fibres are short, in the other they are long. The first kind of cotton is used for filling beds and pillows. The second



1. Cotton Pod cut open. 2. Single Seed.  
3. Section of Seed.

kind is used for spinning into thread or yarn. In many villages in India spinning is done by hand with a spinning-wheel, but most of the yarn that is used for making cotton cloth

is spun at mills by machines.

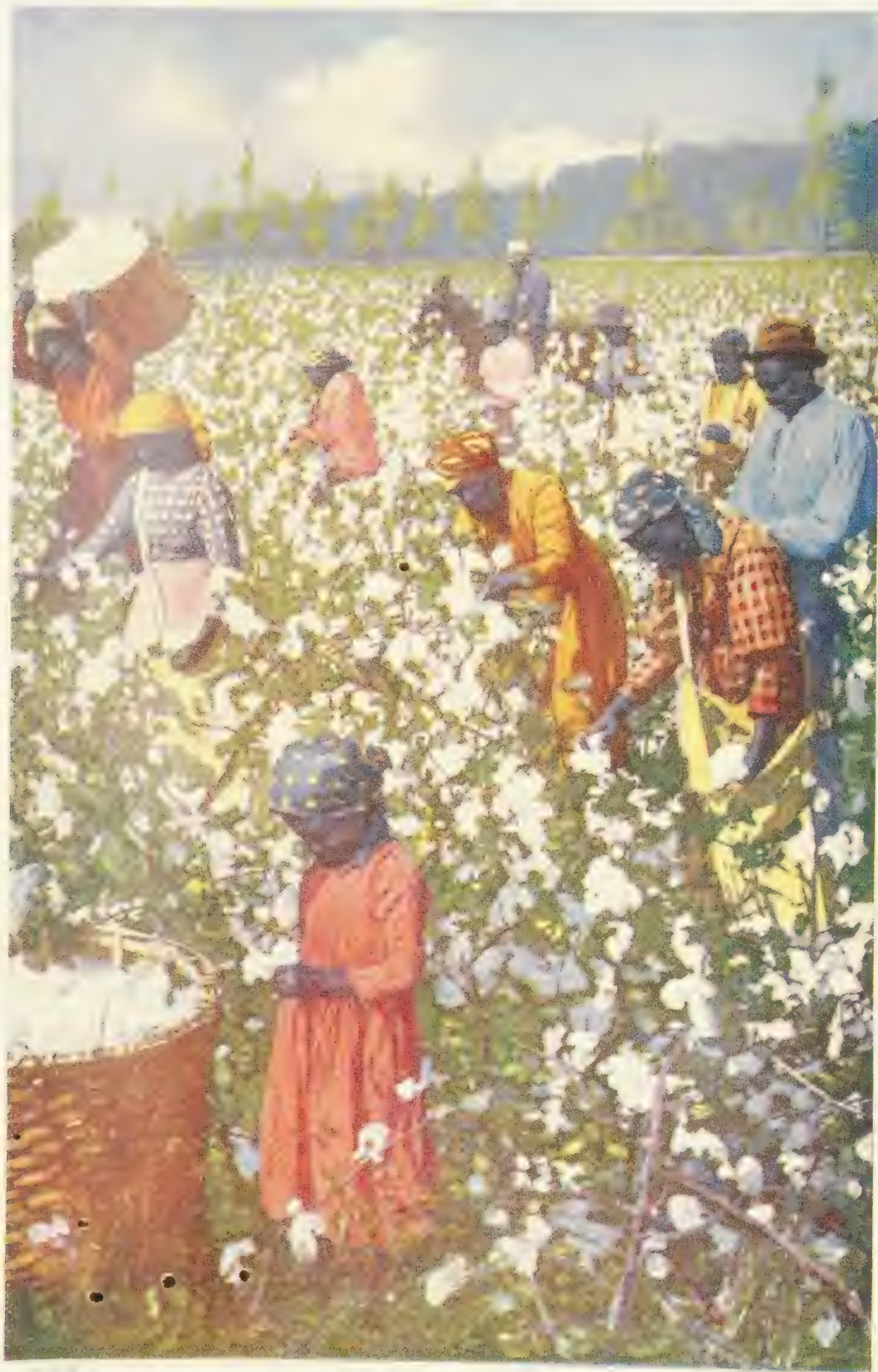
The making of yarn into cloth is called weaving. Cloth is woven on a machine called a loom. Many years ago all weaving used to be done by hand on a loom, but now most of it is done at mills by machines.

*The making of yarn into cloth is called weaving.*

---

How is cotton obtained? What is its natural colour? What has to be done before it can be woven into cloth?





PICKING COTTON IN AMERICA



## Picture Reading

snow bare fallen Himalaya



In this picture we see part of a wood in winter. It has been snowing, and we see the snow lying on the ground. We cannot see the grass, because it lies hidden under the white snow. Snow is lying on the branches of the trees too. There are no leaves on the branches. They have fallen off, and the branches are bare. We get snow on the Himalayas. Himalaya means "home of snow".

If you were in the wood, would you feel hot or cold? If you looked up, what would you see? Would you like to live in the wood in winter? Would you like to play in the snow?





## 22. MARY'S LITTLE LAMB

lin'ger harm lamb fleece wool

Mary had a little lamb

Whose fleece was white as snow;  
And everywhere that Mary went  
The lamb was sure to go.

He followed her to school one day—  
That was against the rule;  
It made the children laugh and play  
To see a lamb at school.

The teacher therefore turned him out;  
But still he lingered near,  
And on the grass he played about,  
Till Mary did appear.

At once he ran to her, and laid  
His head upon her arm,  
As if to say, "I'm not afraid—  
You'll keep me safe from harm."

"What makes the lamb love Mary so?"  
The children all did cry.  
"Because she loves the lamb, you know,"  
The teacher did reply.

*fleece*, covering of sheep, wool. *harm*, hurt.

---

*Finish this little story:* Once there was a little girl named Mary who had a pet lamb. She was very kind to it, and so it loved her.

---

*Adjectives.* An adjective describes the person or thing of which the noun is the name. It is said to *qualify* a noun. It generally comes before the noun it qualifies; but sometimes when there are three adjectives, two come after the noun they qualify; as, All things *bright* and *beautiful*.

An adjective may form part of the predicate; as, The book is *green*. It is then called a *predicative adjective*. An adjective may qualify a pronoun if it is used predicatively; as, He is *sad*.



## 23. OUR ENEMY THE RAT

heap	drain	rub'bish	quan'tity
pair	worst	rea'son	pur'pose
trap	plague	kit'chen	disease'
fur	bit'ten	dam'age	ter'rible
flea	car'rier	destroy'	fam'ily



Rats like to live in dirty places. They are found in drains, and they build their nests in rubbish heaps. Some of them come into our houses, and build their nests wherever they can. Sometimes they build them in the roof, sometimes in holes which they make



Flea  
(Enlarged view)

in the walls and floors. The older a house the better they seem to like it.

A rat eats almost anything.

Its fur is never clean, and it has fleas in it.

People have good reason to hate the rat, for it is one of man's worst enemies. Just think of a rat coming perhaps from a dirty drain into your kitchen and walking over the cooking-pots, looking for food. Are we surprised when we hear that rats are the carriers of many diseases? We all know that they bring plague. A person gets this terrible disease when he is bitten by a flea that has come from a rat that has died of plague. As soon as dead rats are found in a village, the people leave their houses, and go and live outside the village.

Rats do a great deal of damage. They destroy everything they come across. They bite holes in boxes in which they can smell food, and they even bite through doors, when they cannot get in any other way.



Large quantities of grain are destroyed by them in villages.

Rats have big families, and have six to ten families a year. There may be ten or more young rats in each family. Just think how many little rats one pair of rats may have in one year!

If we want to keep rats out of our houses, the first thing we must do is to see that there is no rubbish lying about near them. Then we must see that all drains are kept as clean as possible. We must next see that there are no places inside our houses where rats could hide and build nests. All food should be kept where they cannot get at it. If they still come into the house, they should be trapped and killed. They sell traps in most bazars. Some cats are clever at catching rats, and are often kept for this purpose.

*The older a house the better rats seem to like it.*

How is the rat one of man's worst enemies? (Rats have large families . . . They are dirty animals . . . They are carriers of many diseases. They destroy . . . They bite holes . . .) What should we do if we wish to keep rats out of our houses?

*Finish:* Not only does a rat destroy . . . It bites holes not only in boxes . . .

---

*The Articles.* The three little words *a*, *an*, and *the* are called *articles*. They are really adjectives. Read these sentences:

I gave you *a* pen yesterday.

It is *the* pen which you have in your hand.

You see *the* points to some pen I had just spoken about. It is called the *definite article*. But *a* (or *an*) does not point out any one definite thing, and so is called an *indefinite article*. We use *an* before words beginning with: (1) the letters *a*, *e*, *i*, and *o* (as, an apple, an eye); (2) the letter *u* when it does not have the *you* sound (as, an ugly creature, but a useful book), and (3) the letter *h* when the *h* is not sounded (as, an hour, but a hole).

As a general rule, the article is placed before common nouns in the singular, and left out before proper nouns; as, I got a book in Calcutta.

Study the use of the definite article in Lesson 18.



## 24. ENGLISH MONEY

coin	crown	pence	shil'ling
earn	worth	pen'ny	pronounce'
sum	spend	six'pence	sov'ereign
bit	spent	support'	far'thing

The coins or pieces of money we use in India are made of silver, nickel, and copper. In England they use coins made of silver and copper only. They do not use any coins made of nickel.

There are several coins made of silver. This coin here is a shilling. It is made of silver. It is about the size of an eight-anna piece, and is worth about ten annas. A two-shilling piece, which is also made of silver, is about the size of a rupee. There used to be a big silver coin called a crown. It was worth five shillings. A half-crown, which is a little bigger than a rupee, is still used. It is a silver coin, and is worth two shillings and sixpence.



One Shilling





A Penny

A penny is a copper coin; so too is a half-penny (pronounced hay-penny), which is, of course, a smaller coin than a penny. There is a still smaller coin called a farthing, but it is not used much.

Twelve pennies make a shilling. A six-penny bit is made of silver, and is about the size of a four-anna piece. A three-penny (pronounced thrip-penny) bit, also made of silver, is about the size of a two-anna piece.



A Six-penny Bit

In India we have paper money or notes for sums of money of five rupees and above. There is a five-rupee note, and there is a ten-rupee note. In England too they use paper money. There is a ten-shilling note and a pound note. There is a gold coin, called a sovereign (pronounced sovryn), which is worth a pound, and there is a half-sovereign, also made of gold; but neither of these coins is often used now.

Men work to earn money with which to



support their families. Often they have to work hard. Money is hard to earn, but easy to spend. So we should take care of our money, and spend it wisely. But sometimes we forget that there are only twelve pennies in a shilling. We perhaps buy a number of things worth a penny or two each that we really do not want, and are surprised to find that we have spent a shilling. We should therefore spend even a penny wisely. If we do not do so, we shall find ourselves spending shillings and even pounds on things that are of little use to us. That is what this proverb teaches us: "Take care of the pence, and the pounds will take care of themselves."

*Take care of the pence.*

---

What are the coins they use in England made of? Which silver coin is no longer used? How many pennies make a shilling? What is a shilling worth in Indian money? What is the size of a two-shilling piece? Which copper coin is not used much in England.

*Finish:* 'Take care of the annas . . .





## WHO AM I?

love'ly      lone'ly

There's a silver house in the lovely sky,  
As round as a silver crown;  
It takes two weeks to build it up,  
And two to pull it down.

There's a man who lives in the silver house,  
In a lonely sort of way;  
But what his name is no one knows,  
Or no one likes to say.



What looks like the silver coin called a crown? Where do we see it? What words have been left out after " And " (line 4) and " say " (line 8)?

*Verbs.* A verb is a word that states something about a person or thing; as, The sun shines.

Verbs are divided into two great classes: *transitive* and *intransitive*. A transitive verb is followed by an object, which makes the sense of the verb full or complete; as, He found a *penny*. Some transitive verbs (like *tell*, *teach*, *give*) are followed by two objects; as, He told *me* a *story*. An intransitive verb needs no object to make its meaning complete; as, The sun shines.

There are a few verbs, transitive as well as intransitive, which need a *complement* to make the sense complete. These verbs are known as *incomplete verbs*. Among transitive verbs we have *think*, *name*, *make*, and among intransitive we have *be*, *become*, *seem*.

*Examples.* 1. The story made him *sad*.  
2. He turned (= became) *pale*.

The complement may be a noun, a pronoun, or an adjective. Words are said to be used predicatively when they are the complements of incomplete verbs, because they form part of the predicate. When a noun or pronoun is the complement of a transitive verb, it is in the objective case; when it is the complement of an intransitive verb, it is in the nominative case.

## 25. ANTS

ant	sweep	sting	fi'erce	strength
bee	swept	crack	sel'fish	attack'
lot	nurse	guard	feel'er	na'ture
	i'dle		work'er	

Most of us have watched ants carrying things much bigger than themselves, and have wondered at their strength. An ant is wonderfully strong for its size, and it is never idle. It runs here and there, but always as if it had something to do. Sometimes two ants meet, stop for a second, and then run on again. They seem to have stopped to talk; but it is only to touch one another with their feelers, which look like two long hairs growing out of their heads. When a boy is working hard, we say he is "as busy as a bee"; but we might also say that he is "as busy as an ant".

Though ants sting, they do a lot of useful work for us. Sometimes even after the floors of our houses have been swept, little



bits of food remain in the little pits and cracks that are often in them. Ants take these small pieces away. Outside our houses we often see them taking away dead flies and other little creatures.

Ants live in many different places. Some live in holes in our houses, some on trees, and some in mud houses, called ant-hills, which are often taller than a man. An ant-hill is a wonderful house. Were we to knock down one, we should see a number of holes running one way and a number running another way. All these holes are different rooms. The ants in an ant-hill live together in peace. They are not selfish by nature, as many of us are. So wise men have told us to turn to the ant and be wise.

In an ant-hill there are



White Ants' Nest



queen ants, male ants, and workers. The queen ant is the mother ant, and she is very much bigger than either a male ant or a worker. She has wings when she is young. Very soon she loses them, and then she never leaves the ant-hill. The male ant too has wings, but he dies after he loses them.

An ant-hill is full of life, and there is never an idle moment in the day in the life of a worker. Some workers carry food into the ant-hill, some guard it, some are busy taking care of the eggs which the queen ant lays. If water gets into a room where there are eggs, the ants in charge of the eggs take them away to another room. These ants are nurses. When the young ant begins to form in the egg, the nurse feeds it on food which it gets from a small green fly. The workers keep these flies as men keep cows, and take great care of them. When the young ant is fully formed, it is in a kind of bag. The nurse bites through this, and lets the young ant out. Then it takes it all round the ant-hill, and shows it to the old ants.



Ants have a strong sense of smell, and they find their way back to their houses by it. Workers and queens live for several years.

The common black ants fear their red brothers. The red ants are fierce, and most of them are soldiers. They attack the black ants, and steal their eggs. When the young ants come out of the eggs, they make slaves of them. The black ants have to keep their masters clean, feed them, and sometimes carry them about from one place to another.

*We often wonder at the strength of the ant.*

---

Which ants have wings? How do ants find their way back to their homes? What does the nurse ant do for the young ant? What have the ants that have been made slaves to do for their masters? What lesson do we learn from the life of an ant?

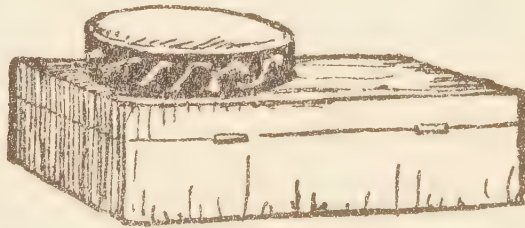
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*Verbs.* Transitive verbs have two *voices*: the *active* and the *passive*. The active voice is that form of the

verb which shows that the subject acts; as, Hari *found* a pen. The passive is that form of it which shows that the subject is acted upon; as, A pen *was found* by Hari. The object “pen” has now become the subject. When a verb that takes two objects is put into the passive voice, either of the objects may become the subject.

*Example.* He told me a story. With the verb in the passive this may be either “I was told a story by him” or “A story was told me by him”.

*Change the voice of the verbs:* Coconut trees are found growing on lonely islands. (We find . . .) The fibre is used for making rope. Oil is obtained from the kernel. The person in charge of a post office is called a post-master. Rats are found in drains.



*Write answers to these questions:* Has the box been shut? What has been placed on it? Do you know if anything has been put inside it?

---





## 26. BEAUTIFUL THINGS

spir'it    mat'ter    fair    woe    light'en

Beautiful faces are they that wear  
The light of a pleasant spirit there—  
It matters little if dark or fair.

Beautiful hands are they that do  
Work that is noble, good, and true;  
Busy for others the long day through.

Beautiful feet are they that go  
Swiftly to lighten another's woe,  
Down darkest ways, if God wills so.

*spirit, nature. fair, light in colour. the long day  
through, all day long. woe, grief.*



# SECTION OF NEST OF RED ANTS (see page 100)

Showing Galleries, Queen Ant, Eggs, and Green Flies kept by Ants  
 1, and 1a. Wood Ants. 2. Yellow Ant. 3 and 4. Black Ants. 5. Young Ant in Egg. 6. Grub as hatched from egg.  
 (The blue lines show the actual size of the ants.)



A good face—it may be dark or fair—is the really beautiful face. Is it therefore better to be good or beautiful? Who has generally a bright smile—a good or a bad person?

Should we work only for ourselves?

God wishes us to help one another, even though it may sometimes be difficult for us to do so. This is what the last line of the poem means. Should we go at once to the help of others? What does “lighten” mean?

---

*Verbs.* Turning to the picture of the wood in winter, I may say:

1. You *were* never in this wood.
2. If you *were* in this wood, you would feel cold.
3. *Show* me the snow.

That is, I may (1) *state* a fact, (2) *suppose* something to be a fact, or (3) *command* you to do something.

*Mood* is that form of the verb which shows the way in which a statement is made. You use the *indicative mood* when you state a fact, the *subjunctive mood* when you suppose something to be a fact, and the *imperative mood* when you give a command.

*Tenses* are changes of form in verbs which show the time of an action and the state of the action at the time.

Here is a table of tenses for the first person and the singular number only. There are other changes for the plural number and the other persons. •

<i>Present:</i>	<i>Active</i>	<i>Passive</i>
Simple	I love	I am loved
Continuous	I am loving	I am being loved
Perfect	I have loved	I have been loved
Perfect Continuous	I have been loving •	

<i>Past:</i>		
Simple	I loved	I was loved
Continuous	I was loving	I was being loved
Perfect	I had loved	I had been loved
Perfect Continuous	I had been loving	

<i>Future:</i>		
Simple	I shall love	I shall be loved
Continuous	I shall be loving	• • •
Perfect	I shall have loved	I shall have been loved •
Perfect Continuous	I shall have been loving	• • •



## 27. TRAVELLING BY TRAIN

allow'	whis'tle	in'teresting	read'y
car'pet	plat'form	ae'roplane	alread'y
tick'et	lug'gage	car'riage	en'gine
crowd	fa'mous	cer'tain	rail

There is a story about a magic carpet. You had only to sit on it, and it would take you to any



*An Aeroplane*

place you wished to go to. There are many of us who would like to have such a carpet, because India is a wonderful country, and there are many famous places which we should like to visit. We should like to visit Delhi, and go on from there to Bombay. Then we should like to go south to Mysore, and from Mysore to Mādras. We should like to fly low, because there would be many interesting places to see on the way. There is of course the aeroplane, but it would cost too much to get one.

We could, however, travel by train. Travelling by train is cheaper in India than it is in many other countries. You have three, and on some trains four, classes of carriages in India. In England you have only two—first and third, though on some trains there is a second class.

A journey by train, if it is not too long, can be very pleasant, for the line may pass through interesting country. At one time the train may be rushing along on flat country, past green fields; at another it may be going over a bridge under which flow the angry waters of a great river. At yet another place the train may be going in and out among mountains, and from the window of your carriage you may see pretty valleys lying far below you. All along the line you see telegraph posts, with wires stretching from post to post; and when the train goes fast, they seem to fly past you.

When you want to travel by train, you have first to buy a ticket. Tickets are sold in stations at the booking office. If you have



luggage, you must have it weighed, because you are only allowed a certain amount of it free. You then go on to the platform, and wait for the train, if it has not already come in. A bell rings when the train has left the last station; so you have plenty of time in which to get ready for it, before you see the big engine coming towards you on the rails. If the train waits only a few minutes at the station, you must be quick about getting your luggage in, or the train may go off without you. When you are safely in with your luggage, you can look out of the window, and watch what is happening. Here you see men selling fruit and sweets, there you see people who have come late to the station crowding round the doors of the carriages and perhaps pushing their way in. And then the bell rings, the guard blows his whistle, the engine whistles, and the train is off. So you go from station to station. But if you are in an express train, you stop at only a few stations, and the "magic carpet" takes you very quickly to where you want to go.

*You must be quick about getting your luggage in.*

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What have you to do when you want to travel by train? What may you see from a train carriage window when the train is waiting at a station? What may you see when it is running?

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*Adverbs.* An adverb is a word which modifies or alters the meaning of a verb, an adjective or another adverb; as, The boy wrote *very quickly* with a *very* thin pen.

Some adverbs are used to ask questions; as, *Where* is he? *Why* did he go? *When* did he go?

The words *where*, *when*, *why*, *while*, *how*, and *as* are used in the same way as relative pronouns are, and when so used are called *relative adverbs*; as, 'There are places where the sea is five miles deep.

*Analysis.* Let us now analyse these sentences fully:

1. The young monkeys were always doing foolish things.
2. There, in the lake, clear and bright, was the moon.
3. The largest continent is Asia.



1. <i>monkeys</i>   the young	<i>were doing</i>   foolish      always things
2. <i>moon</i>   the clear and bright	<i>was</i>   there in the lake
3. <i>continent</i>   the largest	<i>is—Asia</i>

Qualifying words go to the left, modifying words to the right; the object comes right under the verb, and the complement on the same line and to the right.

*Analyse these sentences fully:* Little by little the money came in. At dawn the next morning Tulasi Das passed through the temple. In the green coconut the fibre is white. Almost every part of the coconut tree is used in some way. The person in charge of a post office is called the postmaster. One day the young monkeys met on a big tree. Drive the nail aright. A rat's fur is never clean.

*Parts of Speech.* The different kinds of words are called parts of speech. There are eight parts of speech: noun, pronoun, verb, adjective, adverb, preposition, conjunction, and interjection. Though there are many

words in the sentences just given, they can be put into five classes. Show that this is so, and state the case of the nouns.

*A Dictionary.* A dictionary is a book of words. It gives the spelling and the meanings of the words, and sometimes it shows how they should be pronounced. The meaning of a word as a noun is different from its meaning as a verb or as an adjective; so before we look up a word in a dictionary, we must know what part of speech it is.

Let us look up the word *loom* in Blackie's *Small School Dictionary*. We want its meaning as a noun. Against the letter *n.*, which stands for "noun", we find the meaning "a weaving machine" given. Let us turn to the word *far*. We want its meaning as an adverb. We find it is "very much" (*adv.* is short for "adverb"). Now let us turn to *improve*. This word is of course a verb, and never anything else. But the dictionary tells us that it is used either as a transitive verb (that is what *vt.* means) or as an intransitive verb (*i.* stands for "intransitive"). In Lesson 20 the word is used transitively, and so it is the first meaning ("to better") that we want. Turn to *over*. We find that the word may be used as a preposition, an adverb, or a noun. Under *penny* we find a useful note given about the use of *pennies* and *pence*.



## WRITTEN WORK

1. Answer these questions, and then write your answers in two paragraphs. (A paragraph is a number of sentences describing the *same* thing or things.)



Do you think this is a woman's hand? Is it a man's hand? Is it his right or his left hand? Is it shut or open? What do you see in it? What are the tops made of? Are they the same size? Or is one a little bigger than the other? Do they both look strong tops?

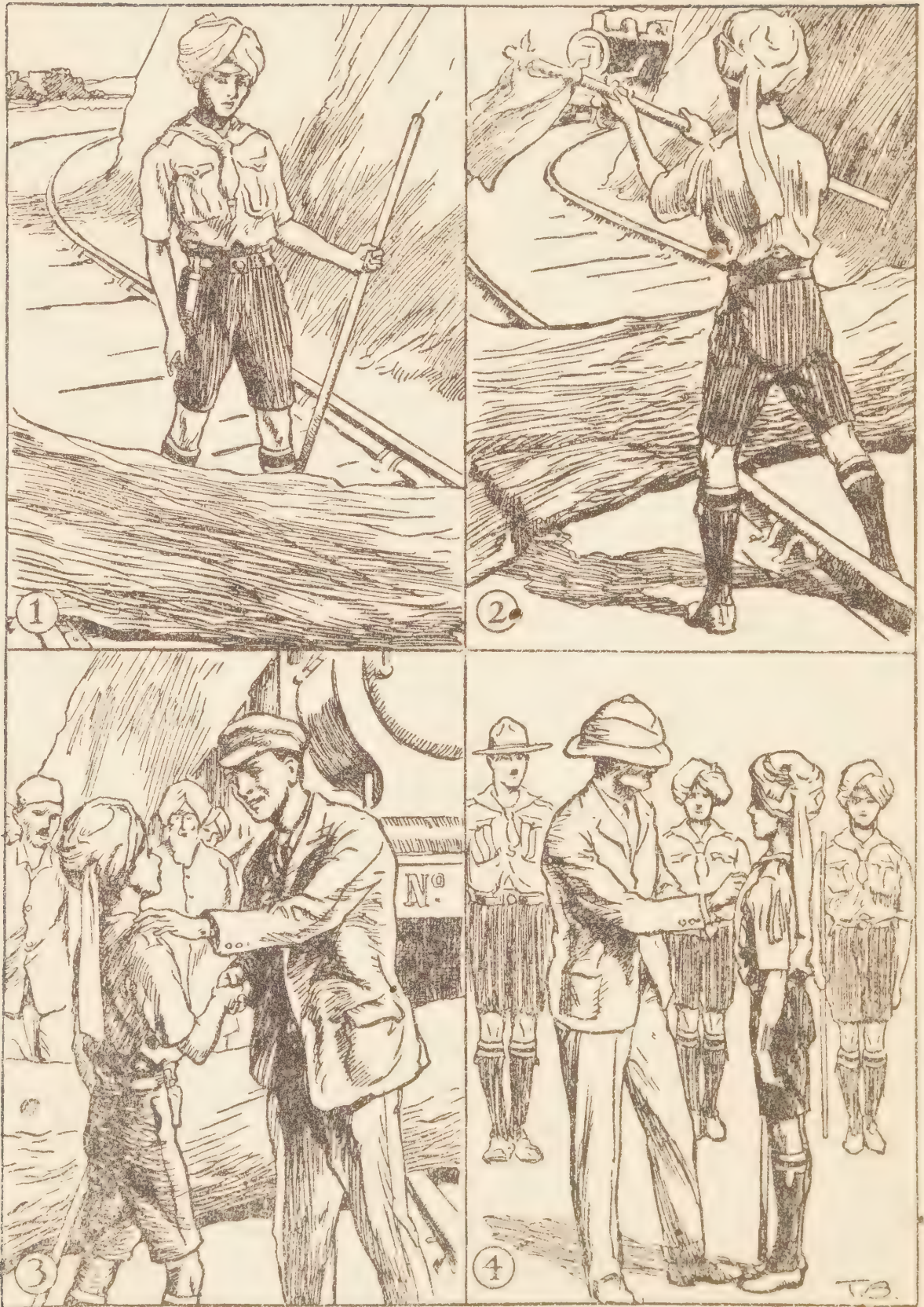
2. Write what you did yesterday at home and at school.

3. Suppose you were with the boys on the cliff (p. 27). Describe in a letter to your friend what you saw.

4. Once a little girl's mother asked her to buy her some milk, and gave her a jug to get it in. The picture shows you what happened when the girl was coming home with the milk. Write the full story in three paragraphs.







5. Tell the story which the pictures tell.



## SOUNDS AND SYMBOLS

<b>1. it</b>	remain	shilling	deal	<i>ei</i>
<i>a-e</i>	repair	simple	easy	seize
damage	restless	sin	flea	<i>ie</i>
luggage	return	spin	heap	grief
message	telegraph	spirit	lead	thief
separate	ticket	sting	peace	<i>i-e</i>
surface	trumpet	swift	reach	machine
village	wicked	swim	reason	
<i>ai</i>	<i>ia</i>	swing	steal	<b>3. at</b>
• certain	carriage	visit	wheat	<i>a</i>
• curtain	marriage	whistle	<i>ea-e</i>	ant
mountain	<i>i-e</i>	<i>ey</i>	disease	candle
<i>e</i>	engine	valley	weave	catch
below	notice	<i>y</i>	<i>ee</i>	crack
beneath	promise	lily	bee	family
carpet	<i>i</i>	penny	fleece	hammer
deliver	bit	plenty	free	lamb
describe	cliff		glee	magic
destroy	finish		indeed	mass
enemy	lift	<b>2. ee</b>	knee	matter
enough	mill	<i>ea</i>	sweep	telegram
kitchen	pilgrim	beach	sweet	trap
madness	riddle	beneath	wheel	travel

<b>4. et</b>	stretch	<b>6. up</b>	fond	<i>or</i>
<i>ea</i>	terrible	<i>ou</i>	knock	form
breast	vessel	rough	lot	important
ready	wedding	<i>u</i>	nod	platform
spread		hurry	pod	sort
thread		jug	possible	storm
<i>e</i>	<b>5. ah</b>	nut	proverb	sword
beg	<i>a</i>	punish	toss	<i>ore</i>
bless	afternoon	rubbish	wrong	shore
depth	basket	sum	<i>o-e</i>	therefore
dress	dance	summit	shone	
edge	downcast	stumble		<b>9. er</b>
else	example	thunder		<i>ear</i>
expect	master	trust	<b>8. aw</b>	earn
express	pathway	ugly	<i>a</i>	<i>er</i>
felt	rather	unable	already	serve
general	vast	until	alter	kernel
incense	<i>al</i>		salt	<i>ir</i>
interesting	calm		<i>au-e</i>	whirl
kept	<i>ar</i>	<b>7. on</b>	cause	<i>or</i>
pence	charge	<i>a</i>	<i>ough</i>	worst
pet	farthing	quantity	caught	worth
selfish	harm	quarrel	taught	worthy
sense	parcel	<i>o</i>	<i>o</i>	<i>our</i>
spend	yarn	continent	often	journey
splendid	<i>uar</i>	cotton	<i>oar</i>	<i>ur</i>
strength	guard	follow	roar	burst



curl	<i>er</i>	<i>re</i>	<i>u</i>	15. oh
fur	enter	fibre	careful	<i>o</i>
nurse	linger	<i>u</i>	push	holy
purpose	suffer	difficult		noble
surface	whisper	succeed	13. you	obey
	<i>i</i>	support	<i>u</i>	soldier
10. <i>er</i>	possible	suppose	natural	woven
<i>a</i>	<i>io</i>	<i>ur</i>	<i>u-e</i>	<i>oa</i>
agree	portion	surprise	tune	goat
allow	station			soap
amount	<i>o</i>	11. <i>ū</i>	14. I	<i>oe</i>
appear	coconut	<i>o-e</i>	<i>i</i>	woe
around	collect	improve	idea	<i>o-e</i>
attack	command	<i>oo</i>	idle	close
distance	crocodile	droop	grind	lonely
extra	obtain	foolish	<i>i-e</i>	robe
machine	pronounce	loom	bite	throne
natural	<i>o-e</i>	roof	drive	<i>ou</i>
ordinary	purpose	smooth	glide	shoulder
<i>ar</i>	welcome	spoon	strike	<i>ow</i>
upwards	<i>or</i>	<i>u-e</i>	twice	owner
downwards	doctor	rude	wide	pillow
<i>e</i>	emperor		wire	snow
different	<i>ou</i>		<i>igh</i>	
moment	famous	12. <i>ū</i>	fight	16. ay
quarrel	<i>our</i>	<i>oo</i>	<i>is</i>	<i>a</i>
statement	honour	wool	island	able

danger	tame	<b>17. now</b>	<i>ear</i>	dare
fable	wade	<i>ou</i>	clear	<i>ear</i>
famous	wave	couch	fear	wear
nature	<i>ai</i>	loud	<i>ier</i>	
relation	daisy	mount	fierce	
<i>a-e</i>	drain	<i>ore</i>		<b>20. boy</b>
bathe	main	bower		<i>oi</i>
brave	nail	crowd	<b>19. air</b>	coin
gaze	pain	crown	<i>ae</i>	noise
lake	rail	however	aeroplane	soil
plate	<i>a-ue</i>	shower	<i>air</i>	<i>oy</i>
race	plague		fair	joy
sage	<i>ay</i>		pair	
save	bay	<b>18. ear</b>	stairs	
state	<i>eigh</i>	<i>ea</i>	<i>are</i>	<b>21. our</b>
tale	weigh	idea	bare	flour

<i>f</i>	<i>sh</i>	<i>ch</i>	<i>s</i>	<i>z</i>
rough	machine	nature	fierce	disease
telegraph		stretch		

*Towards* is pronounced *tords*, *-dier* in *soldier* is pronounced *jer*, and *ex-* in *example* is pronounced *igs*. Note the silent letters in: *whisper*, *whirl*, *lamb*, *knee*, *knock*, *sword*, *calm*, *whistle*.



## SENTENCES FOR TRANSLATION

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1. Many rajahs have built palaces at Benares on the banks of the river.

2. Almost every part of the coconut tree is used in some way.

3. The monkey knew that he was in great danger.

4. At dawn the next morning Tulasi Das passed through the temple on his way to the river to bathe.

5. The person in charge of a post office is called the postmaster.

6. Just as the monkey put out his hand to seize the moon, the branch broke with a loud noise.

7. When we write a telegram, we use as few words as possible.

8. At first the Prince did not know what to do to come down again.

9. As soon as dead rats are found in a village, the people leave their houses, and go and live outside the village.

# NOTES FOR THE TEACHER

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1. *Reading Matter*.—A greater demand begins to be made on the imagination of the pupil in the understanding of the reading matter, especially of the simple verse. Three of the lessons are in dramatic form. In the reading and acting of these lessons correct intonation may be taught. The informative lessons are not exhaustive as regards the information given, dependent, as they are, upon the vocabulary permissible at this stage. Excluding grammatical terms, just over 380 new words have been employed in the Reader. Over a third of the words are among the first one thousand words of the highest frequency in the language (as determined by Thorndike), and two-thirds among the first two thousand of such words. Most of the new words have been classified (according to vowel sound and the letter or letters by which each sound is represented in the ordinary spelling) at the end of the book. At the head of the lessons all the new words that occur are given.

2. *Composition*.—The questions asked on the prose lessons are now fewer in number, and concentrate for the most part on the drilling of new idioms. Some of the answers, however, necessitate the speaking of several sentences in a series. It is intended that most of such answers should, after they have been obtained orally, be committed to paper, revised by the teacher, and then rewritten correctly by the pupil. A few exercises have been set for practice in the writing of new sentence forms. It will be seen that considerable use is made of pictures in the course in composition.

3. *Grammar*.—The course in grammar is related to the pupil's study of the structure of the language. The simple notes aim at providing a convenient summary of lessons given by the teacher.

4. *The Vernacular*.—It is assumed that, as occasion demands, use will be made of the vernacular for: (1) all explanation; (2) giving the meaning of certain new words; (3) testing comprehension; and (4) comparing usage by means of translation.

5. *Answers to Riddles*.—A clock, a star, the moon.





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